

ARTICLES

whereupon it was agreed by the Archbishops and Bishops of both Prouinces, and the whole Cleargie:

*In the Conuocation holden at London
in the yeere of our Lord God 1562. According to the computation of the Church
of England.*

For the auoiding of the diuerſities of opinions, and for the ſtabliſhing of
conſent touching true
Religion.

I Put forth by the Queenes authoritie.



Imprinted at London by Robert
Barker, Printer to the Kings most
Excellent Maestie.

ANNO 1605.

ARTICLES

AND CHURCH HISTORY WAS A

PROCEEDING BY THE ARCHBISHOPS AND BISHOPS

OF THE CHURCH OF ENGLAND

IN THE CONFIRMATION OF THE SAME AT LONDON

IN THE YEAR OF OUR LORD 1534

THESE ARTICLES WERE

APPROVED BY THE CHURCH



THESE ARTICLES WERE

APPROVED BY THE CHURCH

OF THE CHURCH OF ENGLAND

IN THE YEAR OF OUR LORD 1534



¶ Articles of Religion.

I

Of faith in the holy Trinitie.



Here is but one liuing and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodnesse, the maker and preseruer of all things both visible and invisible. And in vnitie of this Godhead there be three persons, of one substance, power, and eternitie, the father, the Sonne, and the holy Ghost.

2

Of the Word or Sonne of God which was made very man.

The Sonne, which is the Word of the father, begotten from everlasting of the father, the very and eternall God, of one substance with the father, tooke mans nature in the wombe of the blessed Virgine, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to

Articles of Religion.

be diuided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall guilt, but also for all actuell sinnes of men.

3

Of the going downe of Christ into Hell.

AS Christ died for vs, and was buried: so also is it to be beleueed that he went downe into hell,

4

Of the Resurrection of Christ.

Christ did truely rise againe from death, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith hee ascended into heauen, and there sitteth, vntill he returne to iudge all men at the last day.

5

Of the holy Ghost.

The holy Ghost, proceeding from the father and the Sonne, is of one substance, maiestie and glory, with the father and the Sonne, very and eternall God.

6

Of the sufficiencie of the holy Scriptures
for saluation.

Holy Scripture containeth all things necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, is not to bee required

Articles of Religion.

quired of any man, that it should bee beleued as an Article of the faith, or be thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstand those Canonically bookes of the old and new Testament, of whose authoritie was neuer any doubt in the Church.

Of the names and number of the Canonically Bookes.

Genesis.	The 1. booke of Chroni.
Exodus.	The 2. booke of Chroni.
Leuiticus.	The 1. Booke of Esdras.
Numeri.	The 2. booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbs.
The 1. Booke of Samuel.	Ecclesiast. or Preacher.
The 2. booke of Samuel.	Cantica, or songs of Salo.
The 1. booke of Kings	4. Prophets the greater.
The 2. booke of Kings.	12. Prophets the lesse.

And the other bookes (as Hierome saith) the Church doth read for example of life and instruction of maners: but yet doeth it not apply them to establish any doctrine. Such are these following.

The third booke of Esdras.	Baruch the Prophet.
The 4. booke of Esdras.	The song of the three children.
The booke of Tobias.	The story of Susanna.
The booke of Iudith.	Of Bel and the Dragon.
The rest of the booke of Hester.	The praier of Manasses.
The booke of Wisdome.	The 1. booke of Machab.
Iesus the Sonne of Sirach.	The 2. booke of Machab.

Articles of Religion.

All the bookes of the new Testament, as they are commonly receiued, we doe receiue and account them Canonically.

7

Of the old Testament.

The old Testament is not contrarie to the newe, for both in the old & new Testament euerlasting life is offered to mankind by Christ, who is the onely Mediatour betweene God and man, being both God and man. Wherefore they are not to be heard which feine that the old fathers did looke onely for transitorie promises. Although the Law giuen from God by Moses, as touching Ceremonies and Rites, doe not bind Christian men, nor the Ciuil precepts thereof ought of necessitie to be receiued in any Commonwealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commandments, which are called Morall.

8

Of the three Creeds.

The three Creeds, Nicene Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be receiued and beleued: for they may be proued by most certaine warrant of holy Scripture.

9

Of originall birth or sinne.

Originnall sinne standeth not in the following of Adam (as the Pelagians doe vainely talke) but

Articles of Religion.

it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very farre gone from originall righteousness, and is of his owne nature enclined to euill, so that the flesh lusteth alwaies contrary to the spirit, and therefore in every person bozne into this world, it deserueth Gods wrath and damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke *φύσις κακή*, which some doe expound the wilddome, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the Lawe of God. And although there is no condemnation for them that beleue and are baptized, yet the Apostledoeth confesse that concupiscence and lust hath of it selfe the nature of sinne.

10

Of freewill.

THE condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe by his owne naturall strength and good workes to faith and calling vpon God : Wherefore we haue no power to do good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

11

Of the iustification of man.

WE are accounted righteous before God, only for the merit of our Lord & Saviour Iesus Christ,

Articles of Religion.

Christ by faith, and not for our owne works or desertings. Wherefore, that we are iustified by faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homely of Iustification.

12

Of good works.

Albeit that good works, which are the fruits of faith, and follow after iustification, cannot put away our sinnes, and indure the severity of Gods iudgement, yet are they pleasing and acceptable to GOD in Christ, and doe spring out necessarily of a true and lively faith, in so much that by them a lively faith may be as evidently knowne, as a tree discerned by the fruit.

13

Of works before iustification.

Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to GOD, for as much as they spring not of faith in Iesu Christ, neither doe they make men meet to receive grace, or (as the Schoole authours say) deserve grace of congruities: yea rather for that they are not done as GOD hath willed and commanded them to be done, wee doubt not but they haue the nature of sinne.

14

Of the workes of Supererogation.

Voluntary workes besides, over and above Gods commandements, which they call workes of supererogation.

Articles of Religion.

supererogation, cannot bee taught without arrogancie and impietie. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden duetie is required: Whereas Christ saith plainly, When yee haue done all that are commaunded to you, say, Wee bee vnprofitable seruants.

15

Of Christ alone without sinne.

Christ in the trueth of our nature, was made like vnto vs in all things (sin onely except) from which he was cleerely void, both in his flesh and in his spirit. He came to be a lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne (as S. John saith) was not in him. But all wee the rest, (although baptized, and borne againe in Christ) yet offend in many things, and if we say we haue no sinne, we deceiue our selues, and the trueth is not in vs.

16

Of sinne after Baptisme.

Not euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sinne after baptism. After wee haue receiued the holy Ghost, wee may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore, they are to be condemned, which

Articles of Religion.

which say they can no more sinne as long as they liue here, or deny the place of forgiveness to such as truly repent.

17

Of Predestination and Election.

Predestination to life, is the everlasting purpose of **GOD**, whereby (before the foundations of the world were laid) hee hath constantly decreed by his counsel, secret to vs, to deliuer from curse and damnation, those whom hee hath chosen in Christ out of mankind, and to bring them by Christ to everlasting saluation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefite of God, be called according to Gods purpose by his spirit working in due season: they through grace obey the calling: they bee iustified freely: they bee made sonnes of God by adoption: they be made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercie, they attaine to everlasting felicitie.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feelee in themselves the working of the spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing by their minde to high and heauenly things, aswell because it doeth greatly establishe and confirme their faith of eternal saluation to be enioyed through Christ, as because it doeth frequently kindle their loue towards God: So, for curious and carnall persons, lacking the spirit of Christ, to haue continually before their eies the sentence of Gods predestination, is a most dangerous downefall,

Articles of Religion.

downefall, whereby the deuill doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing no lesse perillous then desperation.

Furthermoze, wee must receiue Gods promises, in such wise, as they be generally set foorth to vs in holy Scripture: and in our doings, that will of God is to be followed, which we haue expressely declared vnto vs in the word of God.

18

Of obtaining eternall saluation, onely by
the name of Christ.

They also are to bee had accursed, that presume to say, that euery man shall be saued by the lawe or sect which hee professeth, so that hee be diligent to frame his life according to that law, and the light of nature. For holy Scripture doeth set out vnto vs onely the name of Iesus Christ, whereby men must be saued.

19

Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch haue erred: so also the Church of Rome hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

B 2

Of

Articles of Religion.

20

Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word writtten, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church bee a witnesse and a keeper of holy writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleueed for necessitie of saluation.

21

Of the authoritie of generall Councils.

Generall Countels may not be gathered together without the commaundement and will of Princes. And when they be gathered together (forasmuch as they bee an assembly of men, whereof all bee not gouerned with the spirit and word of God) they may erre, and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordeined by them as necessarie to saluation, haue neither strength nor authoritie, vnesse it may be declared that they bee taken out of holy Scripture.

22

Of Purgatory.

The Romish doctrine concerning Purgatorie pardons, worshipping and adoration aswell of Images,

Articles of Religion.

ges, as of reliques, and also inuocation of Saints, is a fond thing, vaineely inuented, and grounde vpon no warrantie of Scripture, but rather repugnant to the word of God.

23

Of ministring in the Congregation.

IT is not lawfull for any man to take vpon him the Office of publicke preaching, or ministring the Sacraments in the congregation, before hee bee lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, which bee chosen and called to this worke by men who haue publicke authoritie giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard.

24

Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

IT is a thing plainly repugnant to the word of God, and the custome of the Primitive Church, to haue publicke praier in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

25

Of the Sacraments.

Sacraments ordeined of Christ, be not onely badges or tokens of Christian mens profession : but rather they bee certaine sure witnessses and effectuall signes of grace and Gods good will towards vs, by the which hee doeth worke inuisibly in vs, and doeth

Articles of Religion.

not onely quicken, but also strengthen and confirme our faith in him.

There are two Sacraments ordeined of Christ our Lord in the Gospel, that is to say, Baptisme and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmatio, Penance, Orders, Matrimoine, and extreame Unction, are not to be counted for Sacraments of the Gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordeined of God.

The Sacraments were not ordeined of Christ to be gased vpon, or to bee carried about, but that wee should duely vse them. And in such only, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to themselves damnation, as S. Paul saith,

26

Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill bee ever mingled with the good, and sometime the euill haue chiefe authoritie in the ministracion of the word and Sacraments: yet for as much as they doe not the same in their owne name, but in Christs, and doe minister by his commission and authoritie, wee may vse their ministerie, both in hearing the word of God, and in the receiuing of the Sacraments. Neither is the effect of Christs ordinance taken away by their wicked-

Articles of Religion.

wickednesse, nor the grace of Gods gifts diminished from such, as by faith and rightly doe receiue the Sacraments ministred vnto them, which bee effectuall, because of Christs institution and promise, although they be ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that inquirie be made of euill Ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guilty, by iust iudgement, be deposed.

27

Of Baptisme.

Baptisme is not onely a signe of profession, & marke of difference, whereby Christian men are discerned from others that be not Christened: but it is also a signe of regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sinne, & of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of yong children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28

Of the Lords Supper.

The Supper of the Lord is not onely a signe of the loue that Christians ought to haue among themselves one to another: but rather it is a Sacrament of our redemption by Christs death. In so much that

Articles of Religion.

that to such as rightly, worthily, and with faith receive the same, the bread which we breake is a partaking of the body of Christ: and likewise the cuppe of blessing, is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be prooued by holy writ: but it is repugnant to the plaine words of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heavenly and spirituall manner. And the meane whereby the body of Christ is receiued and eaten in the Supper, is faith.

The Sacrament of the Lords Supper was not by Christes ordinance reserued, caried about, lifted vp, or worshipping.

29

Of the wicked which doe not eat the body of Christ in the vse of the Lords Supper.

The wicked, and such as bee void of a lively faith, although they doe carnally and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the bodie and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eat and drinke the signe or Sacrament of so great a thing.

30

Of both kindes.

The cuppe of the Lord is not to bee denied to the Lay people. For both the parts of the Lords Sacra-

Articles of Religion.

Sacrament, by Christs ordinance and commandement ought to be ministred to al Christian men alike.

31

Of the one oblation of Christ finished
vpon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the finnes of the whole world, both originall and actuell, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priests did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables, and dangerous deceits.

32

Of the Mariage of Priests.

Bishops, Priests, and Deacons, are not commanded by Gods law either to vow the estate of single life, or to abstaine from mariage. Therefore it is lawfull also for them, as for all other Christian men, to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33

Of excommunicate persons, how they
are to be auoided.

That person which by open denunciation of the Church, is rightly cut off from the vnitie of the Church, and excommunicated, ought to bee taken of the whole multitude of the faithfull as an Heathen
and

Articles of Religion.

and Publicane, untill he be openly reconciled by penance, and receiued into the Church by a Iudge that hath authorizy thereto.

34

Of the traditions of the Church.

IT is not necessary that traditions and ceremonies be in all places one, or utterly like, for at all times they haue bene diuers, and may bee changed according to the diuersity of Countreies, times, and mens manners, so that nothing be ordained against Gods word. Whosoever through his private iudgement, willingly and purposely doeth openly breake the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approued by common authoritie, ought to be rebuked openly, (that other may feare to doe the like) as he that offendeth against the common order of the Church, and hurteth the authoritie of the magistrate, and woundeth the consciences of the weak brethren.

Every particular or nationall Church, hath authorizy to ordaine, change, and abolish ceremonies or rites of the Church ordained onely by mans authoritie, so that all things be done to edifying.

35

Of Homilies.

The second booke of Homilies, the severall titles whereof we haue ioined vnder this Article, doth containe a godly and wholesome doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the sixt: and therefore we iudge them to bee read in Churches

Articles of Religion.

Churches by the Ministers diligently and distinctly,
that they may be vnderstanded of the people.

Of the names of the Homilies.

- 1 Of the right vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of the repairing and keeping cleane of Churches.
- 4 Of good workes, first of fasting.
- 5 Against gluttonie and drunkennesse.
- 6 Against excesse of apparell.
- 7 Of praier.
- 8 Of the place and time of praier.
- 9 That common Praiers and Sacraments ought to bee
ministred in a knowen tongue.
- 10 Of the reuerent estimation of Gods word.
- 11 Of almes doing.
- 12 Of the natiuitie of Christ.
- 13 Of the passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the body
and blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation daies.
- 18 Of the state of Matrimonie.
- 19 Of repentance.
- 20 Against Idlenesse.
- 21 Against Rebellion.

36

Of consecration of Bishops and Ministers.

The booke of consecration of Archbishops, and Bi-
shops, and ordering of Priests & Deacons, late-
lie set forth in the time of Edward the sixth, and con-
firmed

Articles of Religion.

firmed at the same time by authoritie of Parliament, doeth containe all things necessarie to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoever are consecrated or ordered according to the Rites of that booke, since the second yeere of the aforesaid king Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to bee rightly, orderly, and lawfully consecrated and ordered.

37

Of the Ciuill Magistrates.

The Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuill, in all causes doeth appertaine, and is not, nor ought to be subiect to any forreine Iurisdiction.

Where we attribute to the Queenes Maiestie the chiefe gouernment, by which titles wee vnderstand the mindes of some slanderous folkes to be offended: we giue not to our Princes the ministring either of Gods word, or of the Sacraments, the which thing the Iniunctions also lately set forth by Elizabeth our Queene, doeth most plainly testifie: But that onely prerogative which we see to haue been giuen alwaies to al godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraime with the Ciuill sword the stubburne and euill doers.

The Bishop of Rome hath no iurisdiction in this Realme of England.

The

Articles of Religion.

The Lawes of the Realme may punish Christian men with death, for heinous and grievous offences.

It is lawfull for Christian men, at the commandement of the magistrate, to weare weapons, and serue in the warres.

38

Of Christian mens goods, which are not common.

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his abilitie.

39

Of a Christian mans oth:

As wee confesse that vaine and rash swearing is forbidden Christian men by our Lord Iesus Christ, and James his Apostlie: So wee iudge that Christian Religion doeth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done according to the Prophets teaching, in iustice, iudgement & truth.

40

The Ratification.

His booke of Articles before rehearsed, is againe approoued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Soueraigne Lady, ELIZABETH by the grace of God, of England, France and Ireland Queene, defendor

C 3

of

The Table.

of the faith, &c. Which Articles were deliberately read, and confirmed againe by the subscription of the hand of the Archbishop and Bishops of the vpper House, and by the subscription of the whole Clergie in the neather house in their Conuocation, in the yeere of our Lord 1571.



The Table.

- 1 OF faith in the Trinitie.
- 2 Of Christ the Sonne of God.
- 3 Of his going downe into Hell.
- 4 Of his Resurrection.
- 5 Of the holy Ghost.
- 6 Of the sufficiencie of the Scripture.
- 7 Of the old Testament.
- 8 Of the three Creedes.
- 9 Of the originall sinne.
- 10 Of freewill.
- 11 Of iustification.
- 12 Of good works.
- 13 Of works before iustification.
- 14 Of works of Supererogation.
- 15 Of Christ alone without sinne.
16. Of sinne after Baptisme.
- 17 Of Predestination and Election
- 18 Of obtaining saluation by Christ
- 19 Of the Church.
- 20 Of the authoritie of the Church.

The Table.

- 21 Of the authority of the generall Councils.
- 22 Of Purgatory.
- 23 Of ministring in the Congregation.
- 24 Of speaking in the Congregation.
- 25 Of the Sacraments.
- 26 Of the vnworthinesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the Lord Supper.
- 29 Of the wicked which eat not the body of Christ.
- 30 Of both kindes.
- 31 Of Christs one oblation.
- 32 Of the Mariage of Priests.
- 33 Of excommunicate persons.
- 34 Of traditions of the Church.
- 35 Of Homilies.
- 36 Of consecration of Ministers.
- 37 Of ciuill Magistrates.
- 38 Of Christian mens goods.
- 39 Of a Christian mans oth.
- 40 Of the Ratification.



Absensus Articulis post lectionem dandus.

*I G: J: who have read these Articles, do unfaindly
assent to all these Articles, and take them
in my Iudgement to be agreeable to the
holy wordes of God.*

Memorandum that George Turnbull Parson
of S^t Mary Creatinge in the Diocese
of Norwich, did upon Sunday the eight
and twintith day of Aprill, one thousand,
six hundred, and eleven, in the after noon
in time of divine service, viz: immediately
after the second lesson was read in the par
Church of S^t Mary Creatinge aforesaide,
at Evening prayer there, read all and
every the Articles contained in this booke,
and did then, and there declare his unfaine
asent unto the saide Articles, and every
of them. In witness whereof, as well the
saide George Turnbull, as we whose names
are heere underwritten, have heere to
subscribed the same day and yeare.

Georgius Turnbull, Rector
de Creatinge Sancta
Maria. x.

ms.
y.
ar.

in
the

y.
the

m.
o.

fa